423 garden, with the stipulation, of [113] a psychological and moral order, that one wait to take possession until "the memory of the dead has been lost." However, this semijudicial means of acquiring land does not imply the existence of an inheritance right. The relatives are not favored, and anybody can avail oneself of the same title.

GENERAL PSYCHOLOGY AND DAILY LIFE

The Categories

128 The linguistic study of the Nambikwara should be the object of special publications, (1) and we shall thus content ourselves

1. C. Lévi-Strauss, Sur certaines similarités, etc., loc. cit.; Paul L. Garvin, Esquisse du Système, etc., loc. cit.

here with several summary pieces of information destined to bring into sharper focus what can be inferred concerning the broad logical categories of thought, and to assign a place to the Nambikwara group within the orbit of other American cultures.

193 The most remarkable trait of the Nambikwara language,
197 made particularly evident by the central and southern dialect (b1),
811 is an extended use of the classificatory suffixes. The systematic character of the classification of things and beings is comparable only to that found in the Ŝibṣa linguistic family. Furthermore, if one ignores several secondary differences, the division of the world into categories in Nambikwara presents a remarkable similarity with that found in the Ŝibṣa dialects. (2)

2. The following examples are borrowed from Walter Lehmann, Zentral-Amerika, 2 vols., Berlin, 1920, I, pp. 277-279, 404, 440, 454, 571.

In the division of things and beings into eleven principal logical categories, ten are found to be common to the Nambikwara and to the Ŝibṣa. The category "season, weather, sky" seems to be broken up, in Nambikwara, into several suffixes. Inversely, the same suffix-are classes two categories logically related but distinguished by